# Gowdanahalli Inscription – A Restudy

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**Summary:**
In 'Prajavani' Kannada daily dated 19th August 1986, appeared a report about the finding of a new inscription by Mr. Md. Z. Zafrulla which was said to mention the name of Madakari Nayaka's father, contrary to the one known so far. (The correct form of the name is not Madakari Nayaka, as being used now everywhere, but it is Medakeri Nayaka). The name of Nayaka's father was not Todalu Bharamappa Nayaka of Janakal, but it was known to be Duganapana Nayaka, according to Mr. Zafrulla. It immediately brought to my mind an inscription of the same Nayaka, of the same year 1756 AD. , and of the same village Gowdanahalli in Hiriyur Taluk, which also mentions the Nayaka's father's name to be Dugapa published long back, by Mr. B.L, Rice in 1903. The inscription published by Mr. Rice tells that this village was given as a gift to a Matha constructed by him at Hiriyur, for running a choultry. But the inscription which is said to be a new one, as it is reported, tells that the Nayaka constructed the village and granted it as a gift. This contradiction gave room for a doubt about the inscription itself.

Then arose a new doubt about the probability of the error in the engraving or the reading of the letters 'Dugapa Nayaka' or 'Duganapana Nayaka' instead of 'Rangapa Nayaka', because this name is mentioned in many inscriptions of Medakeri Nayaka V (1754-79), as the former was the father of the latter in relation with adoption or succession. The errors of this kind are common with the engraving and the reading of the inscriptions. The only thing left out for me was to go to the spot and re-examine the inscription, directly. The conclusions drawn after a close study of the inscription are as follows:

l) It is the one and the only inscription that existed in Gowdanahalli village, the same old inscription bounded by Mr. B, L. Rice,
2) As Mr. Zafrulla claims it was not a village built by the Nayaka for gifting, but it already existed and was given as a gift to Matha at Hiriyuir.
3) The name of Medakeri Nayaka's father is not either 'Duggapa Nayaka' as Mr. Rigel has read, or 'Duganapana Nayaka' as Mr. Zufrulla has claimed, but it is 'Kastarri Rangapa Nayaka'. Their readings are misconceived.

4) It is quite surprising to note that some facts are not clarified in the inscription.
5) It seems that the Matha possibly is a Veerashaiva Matha and for the time being there are no clear evidences to identify its location at Hiriyur. The factual error in the inscription insists upon the dire necessity of reconsidering the inscriptions, published earlier.